

THE BAPTIST RECORD.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, JUNE 3, 1886.

NUMBER 15.

BAPTIST RECORD.

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Address everything to

BAPTIST RECORD,

Jackson, Miss.

COMMUNICATIONS.

SAN FRANCISCO, CAL.

DEAR BRO. GAMBRELL.—I hope you and the readers of the RECORD have not misinterpreted my long silence to mean that I have lost interest in the works of our dear Southern Baptist or forgotten the many good friends in Mississippi. I assure both you and them that I have been neither forgetful of you nor uninterested in your work. The RECORD comes to me every week like a letter from home, telling me what many of you are doing and saying and thinking, and I read it with as much interest and love as I could.

After my return to my work last fall, I had many things laid by for a long letter to you, which I intended from week to week to write, but you are an editor and have to write about a good deal—your doubtless know something of how work goes to pieces, when you leave it for a time, and how much time is required to put things to rights again after such a suspension of it as in this case, and ever since my return I have seemed to have just all I could do in my legitimate work on the field, and the correspondence that it and my family relations made imperative.

Since the RECORD was burned out, I have felt particularly inclined to write to express the deep sympathy which I felt for you and Mrs. Gambrell in the loss and over work and many hardships that that dreadful fire must have left behind it. Though I still feel this sympathy, because I am sure you have not yet ceased to feel the sad effects of the great loss, yet I am persuaded that it is now more a time of rejoicing than of sorrowing, as God always brings His children out of the furnace brighter, purer, better, so it seems to me that our papers may not call it one of His servants—or at least one of His servants—is only made the better by the fiery ordeal through which it has passed.

What has been your losses and hardships perhaps only our Heavenly Father knows; but to the denomination there seems to be no loss, but rather a gain not only in a better paper, but in renewed efforts on the part of its friends to make it an able, useful, helpful agent in the prosecution of the Lord's work.

With Christian love I remain,

JANIE L. SAMPSON

1018 Madison St. May 22 1886.

SPIRITUAL LIFE.

have more than once been able to see the good that the Lord wrought out of the affliction. He laid upon me, that I have been enabled to truly thank Him for the affliction, and kiss the hand that laid on the rod. And I trust it may be so with you in this case—that God may permit you to see more of good than of evil in it.

I have this week been deeply interested in the reports of the S. B. Convention meeting in Montgomery. Of course it takes our Southern papers so long to come that their home readers have read and forgotten (2) the news before it reaches us, yet it is news to us and we enjoy it. I am glad some of my friends have sent you occasionally a few notes from my letters, as I can not write often and fully enough to tell much of our work. I have mentioned that I had much work to gather up the loose ends after my six months absence from the field last year. I think, however, that there was no loss, but rather a gain to the work in tests that were made by the suspension, and in the renewed vigor and strength which I brought back to the work.

I am confident that during the last three years our missions have never been in so hopeful a condition as it has been for the last two or three months, and is to-day.

The W. B. H. M. Society, Chicago, has recently added another worker to our corps—Mrs. E. J. Booth, of Indiana, and we are very glad to have her.

Brother Tong, who has been in Portland, Oregon, for two years.

In the name of our Lord, for whom the work is done, I wish to thank all the readers of the RECORD who have continued to remember my work in their prayers and in their offerings. While I believe it has done great good and will continue to do so—the help which my Mississippi friends have given the North American Society—yet I cannot insist upon it being uniformly kept up. I most heartily endorse the sentiment expressed in Mrs. Webb's letter in the RECORD of May 6th. I believe that personal preferences should not be the motive that prompts us in our contributions, for the prosecution of the Lord's work. We ought to make our offerings to the Lord in the way and when and where he seems to direct. I do feel that every Christian in the land ought to have an interest and a part in the evangelization of these oppressed strangers in our land, yet it ought to be done as unto the Lord and in love to him and the souls of men rather than to the workers. If help is sent here, let it be because I am the Lord's servant and this is the Lord's work for the salvation of men, and not simply because I am a personal friend or a Mississippi plan.

Furthermore, I hope that our Miss. sisters will come up more nobly this year to the help of their own Board in the work which the Master has committed specially to them, and that, in addition thereto, the Lord may prompt them to remember this work in their prayers and also in making their contributions if it be His will.

Will you please to have the address of my paper changed from 1708 Leavenworth St. to 1018 Madison St. I mention it here instead of on a separate sheet, because I wish my friends to know of the change. I hope not to have to change my address again until the mission may be permanently located. I now have pleasant rooms for the day school, but the chapel and night school are in the same poor dark room as formerly.

With Christian love I remain,

JANIE L. SAMPSON

1018 Madison St. May 22 1886.

JACKSON, MISSISSIPPI; THURSDAY, JUNE 3, 1886.

SPIRITUAL LIFE.

In the BAPTIST RECORD of the 6th of this month there is an Essay by W. S. Cockcroft with the heading "Who are the Primitive Baptists?" In the following number of the paper there is a full, indeed a complimentary endorsement by the Editor. I wish to say in my judgment the essayist did his work well. he certainly shows clearly that our Anti-mission brethren are not entitled scripturally or historically to the name of Primitive Baptists. But in doing this he has it seems to me let fall some expressions that mar the work, otherwise so well done—expressions, if not unsound at least, put things darkly. I note the following: "Every man has been divinely endowed with adequate capacity to become beneficiary of the atoning work of Christ by the assistance of the Holy Spirit. Then after quoting several passages from the Old Testament he says: 'There fore John said Christ was the true light that lighteth every man that cometh into the world. This endowment of the human mind was a special endowment to discern the things of the spirit. Further on we are told this endowment or capacity pertains exclusively to the inner man. Baptist have held as a foundation truth the death in trespasses and sins of all our race—that this death is so entire, it takes the direct presence and work of the Holy Spirit to raise our souls to spiritual life, so that we may be able to discern things that are spiritual, and that this regeneration work of the spirit is so radical that it amounts to a new creation. The Scriptures declare that we are in Christ Jesus we are new creatures, to the extent that all things have become new and of God. This is declared too not to be of blood nor of the will of man, but of God. Not by human might or power, but that only of the divine spirit. I don't understand that we are assisted by the Spirit in becoming a beneficiary of the atoning work of Jesus, but by his blessed Spirit we are made such. Brother C. truly says the capacity to discern spiritual things pertains entirely to the inner man, but there is no inner or spiritual man within us till he is formed there by the Holy Spirit. I know, too, that man is a compound being yet all that pertains to him is carnal and is enmity against God, so much so, that there is, nor can be no subjection to the law of God till the Holy Spirit makes us all anew.

I do not write in a captious spirit, or with a desire to provoke controversy, but to direct attention to what I consider a dead fly in the ointment, or the weakness of an essay that is otherwise good, very good.

W. T.

COMMENCEMENT.

STARKVILLE FEMALE INSTITUTE.

June 1886.

PROGRAMME.

Sunday June 3d, 1886, 11 A. M., Commencement Sermon by Rev. J. S. Oakley.

Tuesday, June 5th, 10 A. M., Receptions by Primary Department. 8 P. M., Anniversary of the Tyroenian Society.

Wednesday, June 6th, 10 A. M., Calisthenic Drill. 8 P. M., Annual Convocation.

Thursday, June 7th, 11 A. M., Junior Day. 8 P. M., Baccalaureate Address by C. E. W. Hobbs, D. D., Columbus Miss.

Essays by Graduating Class and awarding Diplomas.

CLASS OF 1886.

Dora Fort, Ada V. Coffey, Emma Leavelle, Maggie Spruill.

MISSISSIPPI COLLEGE.

COMMENCEMENT WEEK.

June 1886.

PROGRAMME.

Final Examination of College Class June 12th to 19th.

Reading for Price Gold Medal—June 14th.

Exhibition of the Preparatory Department—June 16th, 8 P. M.

Exhibition of the Literary Societies—June 18th, 8 P. M.

Meeting of the Board of Trustees—June 19th A. M.

Junior Prize Speaking for Trotter Gold Medal—June 16th, 8 P. M.

Sermon before the College and Central Female Institute, Rev. R. A. Venable, Memphis, Tenn.,—June 20th 11 A. M.

Sermon before the Society of Missionary History, Rev. W. S. Penick, D. D., Shreveport, La.,—June 20th, 8 P. M.

Hermeneutic Reunion—June 21st, 11 A. M.

Address before the Literary Societies of College and Institute, Hon. J. L. Alcorn,—June 21st, 10 A. M.

Address before the Alumni Association, Rev. J. A. Lowry, Blue Mountain, Miss.,—June 22d, 10 A. M.

Philomathean Reunion—June 22d, 2 P. M.

Address of exhorting class; conferring degrees; presentation of prizes, etc.,—June 23d, 11 A. M.

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MISSISSIPPI VIRTUES.

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portions. In their zeal to be great slumber on the ocean, and the benightedness, reformers or saints, they jogs that pass before us like shadows, sometimes forget to cultivate the minor virtues of courtesy, neatness, or punctuality, and the like. It is so presence of the risen Lord forever much easier to plan a noble book to be written in the future, or the elevation of the criminal classes, than always to speak gently to the man who waits behind your chair, or to look into the real needs of your washerwoman.

Yet tithes are paid to God in the mint, anise, and cummin of little daily deeds, as well as in the greater tribute of heroism and self-sacrifice. —*Youth's Companion.*

A QUAIN TITTLE SERMON.
Mr. Harvey was riding slowly along the dusty road, looking in all directions for a stream, or even a house where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse; and, at the same time, a boy ten or twelve years old came out into the road with a small pail, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy, respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner; and, therefore, he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you take it," he said, looking earnestly at the child and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one. I am lame, and my back is bad sir; and mother says, no matter how small a favor may seem, if it is all we are capable of, God loves it as much as he does a very large favor. And this is the most I can do for others. You see, sir, the distance from Painsville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance; and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes that were kindling and glowing with the thought of doing good to others, and a moisture gathered in his own as, a moment later, he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly. —*Youth's Economist.*

IMMORTALITY.

Write it down, then read it, then study it, and then fathom it, if you can, its full force and meaning.

Immortality! What is it? How far does it reach? To what does it refer? As we push on in life, toiling with muscle and brain and talent, hoping to catch the phantom that flits before us, unmindful of the soul and its eternal consequences, when reason and judgment and calm consideration enter the scene, we recoil at the contemplation. A Roman statesman, over two thousand years ago, said: There is I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable in the greatest genius and most exalted souls. Immortality is the sublime doctrine of the Christian religion. "We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that there and will re-appear." —*Carlyle.*

The Rev. Mr. Merrill will preach at the Second church in Osyka on the First Sabbath in July.

Osyka Miss. May 25, 1886.

The Western Recorder says that some Baptists are greatly exercised lest the denomination should depart from orthodox views, and suggests that a greater danger lies in the lack of orthodox lives. That is it. An orthodox faith without orthodox living does not amount to much. An old writer says: "Show me thy faith without thy works, and I'll show thee my faith by my works."

Brother J. H. Cason, of Texas, stopped awhile with friends in Mississippi on his return from Montgomery. Sunday, May 23d he delivered an excellent sermon for pastor Piker in Starkville. He met there many old time friends of fifteen years ago, among whom was Gen. S. D. Lee, who was converted under Brother Cason's preaching.

You ask what is the count in our churches to hesitatingly, knowers? We are unspiritual. We are godly through on ONE BURY knowledge. Alas, err in not knowing the Scriptures nor the power of God.—Geo. C. Needham.

The very core of healthy and happy discipleship is the willingness to deny self and let the Master have his way. This principle runs through all the deepest, richest experience of the blood-bought and consecrated believer.—T. I. Caylor.

There is nothing more despicable than a fickle, shuffling, unanchored man. Destitute of conviction, he is destitute of force. He lacks every element of character, and has in him nothing upon which a character can be built.—Baltimore Baptist.

Never think it is time to die until you are called for the Lord, leaves us till we have done our work and never sends more pain and sorrow that we are able to bear and be better for, if we hold fast by him.—Louisa M. Mead.

The mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.—E. C.

When one providence fights against you another will come in to deliver you. The Lord's thoughts toward his people, are thoughts of good and not of evil, and they see it to be so.—Spurgeon.

What we do depends upon what we are, and what we are depends upon what we receive, and what we receive depends upon our sympathy with Christ.—Dr. Clark.

Life's real heroes and heroines are those who bear their own burdens bravely, and give a helping hand to those around them. They live lives of humble service.

From the grave of a dead hope we may rise to a newness of life. Let us be thankful for the pains by which God brings us to himself.—Helmick Johnson.

I have been benefited by praying for others, for by making an errand to God for them I have gotten something for myself.—Rutherford.

Religion cannot pass away. The burning of a little straw may hide stars of the sky, but the stars are there and will re-appear.—Carlyle.

POETRY.

INTO THY HANDS

Into thy hands, O Father! Now at last,
Wearied with struggling and with long unrest,
Vexed by remembrances of conflicts past,
And by a host of present cares oppressed,
I come to thee and cry, Thy will be done!
Take thou the burden I have borne too long;
Into thy hands, O mighty, loving One,
My weakness gives its all, for thou art strong!
For life—for death, I cannot see the way;
I blindly wander on to meet the night;
The path grows steeper, and the daying day
Soon with its shadows shall shut out the light.
Hold thou my hand, O Father, I am tired,
As a young child that wearied of the road;
And the far heights toward which I once aspired,
Have lost the glory with which erst they glowed.
Take thou my life, and mold it to thy will;
Into thy hands commit I all my way;
Fain would I lift each cup that thou dost fill,
Nor from its brim my pale lips ever stay.
Take thou my life! It lay at thy feet;
And in my death my sure support be thou;
So shall I sink to slumber sound and sweet,
And wait at morn before thy face to bow.

S. L. DOER.

CHARGING THE CHURCH.

BY LAURENS.

Well, the pastor has had his chance, and if Crosstown does not make its new minister happy, it will not be my minister's fault.

It came about in just the right way. The pastor got a letter from a very frank Crosstown deacon, and flourished it before me with satisfaction. "Listen to this," he said.

"We want you to give the charge to the church, and to tell us plainly how we ought to treat our new pastor, for I am free to say that I don't think we have ever learned that just tell us the truth, no matter where it hits."

"And I will," said the pastor, with a twinkle in his eye, which meant mischief. "For once, if never more, they shall hear the truth unvarnished and unadulterated. And I want you to go along and hear it, too."

I looked keenly to see whether there was another twinkle, and promptly accepted the invitation.

Now that it is over I am only sorry our whole church was not there to hear with me. I was never prouder of my pastor. He spoke with the plainness and authority of a prophet, and while Crosstown winced under the lash, it was the reproof unto repentance of righteousness, and not unto rebellion.

I knew the pastor's heart was full, not alone because of the treatment Crosstown had accorded to its last minister, but because a brother pastor and intimate friend in a neighboring association had been unsettled and forced to resign right in the midst of a most blessed and fruitful work. It was indeed a case to make good men weep. Here was a man, young in years, gifted and gentle, of a signally consecrated spirit and lovable nature sowing the seed of Christian character, building up a powerful church in the very element it lacked—spiritually wearing his life out in the effort to lift a dead weight of worldliness to a higher level—and suddenly sacrificed, so far as his church was concerned. Why? Hold your breath to hear: Because one woman

was not consulted about his call! The

one woman was Deacon Croesus's wife. Deacon Croesus ruled the church and his wife ruled him. Need a word further be said? Only this, that nothing more un-Christian and wicked was ever seen in a church than the cruel criticism and stiletto strokes of innuendo and the gradual growth of dissatisfaction breeding gossip by which the loving faithful pastor was undermined in his work and unsettled in his spirit, so that resignation was his only remedy.

So, without knowing it, Crosstown caught a bit of the castigation belonging to Mrs. Croesus, but it was none of it harder than the case in hand deserved. The house was crowded; and the hush was almost painful as in his quiet, dignified way, telling because of its gentleness and sincerity, and thrilling in its occasional flashes of indignation and tender appeal, the pastor pictured what the relation of people to pastor ought to be. I shall do my best to give you the gist of it, because it is just possible that some other church may find therein a hint that may save the Master's cause from shame and harm.

"Can any of you tell me what a miracle is?" asked a teacher of her class. A hand went up. "Well, Jennie Wells, you may tell us." "My ma says it will be a miracle if you don't marry the new parson." "Was the incorrigible reply. My prayer is that I might perform the better miracle of marrying this church to the new parson." This was the introduction, and the smile paved the way for what was to come.

"You have just put a roof on the new parsonage. Would you know how to keep a good minister under it? The truth lies packed in this single sentence of Paul's: 'But we beseech you brethren to know them that labor among you, and are over you in the Lord; and to esteem them exceedingly highly in love for their work's sake.'"

"You must know your pastor. Not simply by sight and name, a passing acquaintance and handshake. Paul would hardly take the trouble to enjoin common civility. The word he uses means to know appreciatively and approvingly. Dr. Barkitt says quaintly, 'Observe the people's duty to their pastors; they are to know them with a knowledge of observation, approbation, and imitation.' You know your pastor in Paul's idea when you take a thoughtful interest in him, and cherish a grateful respect and regard for him both in his public and private ministrations.

"Whom are you thus to know? 'Them that labor among you.' There is just one pastor a church is not enjoined to respect, and that is a lazy one. May his small tribe decrease. But the worker who wears himself out in holy service for Christ and men, who worthier to be approved, appreciated, loved?"

"Paul adds a second and most significant expression. 'Them that are over you in the Lord.' This smites down an idea that has done more than any other one error to destroy the power of the pastoral relation for good. This idea is what I call the commercial view of the ministry; this, that the minister is merely a man engaged by other men to fill a certain place, in a purely human organization called a church, at a certain price; that this is a simple matter of business like any other matter of business; and that when the stipulated service is rendered by the party of the first part and paid for by the party of the second part, that is the end of it—the contract to last as long as the service pays, or pleases the proprietors. The pastor in this view occupies the same plane as the sexton. This may be the nineteenth century notion, but it is false to gospel, as it is crippling and corrupting. Money can buy everything," says Mammon. It is a lie. Money cannot buy heart-beats, nor sympathy, nor spirituality, nor heaven. Simon the sorcerer has had a host of followers, but none have been any more successful than he in the effort to buy the power of the Holy Ghost. No

money can buy a true pastor, or pay him for the most helpful part of his ministry. The sooner the churches stamp out this despisable and degrading idea of a hireling service the sooner they will be rid of hireling servants. The gospel idea must be reinstated and the scriptural bishop, overseer, shepherd be recognized, the ambassador of Christ be received and honored.

"I charge you, then, to esteem your pastor highly in love, as the one having rule over you in the Lord, not lord over you, but over you in the Lord, a very different thing. Here you reach the heart of your privilege and duty alike in love for the work's sake. Love alone can cement the pastoral relation. Love strengthens with strain, beareth all things, is not provoked, suffereth long and is kind. Love kills the spirit of fault-finding, and if this demon be not cast on, it will cast out the pastor. The moment gossip shows its head, crush it. Be careful, critical brother. Judge not, censure not, condemn not. Are you, then, perfect? Love over-looks trifles. Do not criticize your pastor. He is human, or you would not have him. To be human is to err. But is he trying earnestly to do God's work and good to all, and is his work in the main large and helpful spiritually? Is God with him, and is he a sincere, consecrated servant of Christ? Then beware how you hinder his work or hurt his feelings. Remember that you stand in close and peculiar relationship to him. Let love rule all between you. If he go astray in doctrine or practice, preaching other than the Gospel and living other than as a Christian, then warn and rebuke. But go straight to him and do it. Let no third person come between. You never can rebuke a man behind his back—you only stab him, then, like a snake, sin; and it would be more faithful to assassinate him than to stab him. In all the ministries, do cummin matters be charitable. Do not call one sermon too short and the next too long. If need for his sake, for your own, be not petty, forever being trifles to withering hear and letting go all the gifts of God. Only divine love can make littleness into largeness, and let the pastor in to enjoy the new and beautiful life with you.

"Love is practical as well as poetical. What proves it to say you esteem your pastor highly in love if you do not sustain him in the church services? One evening of presence counts for more than a month of protestation in the way of help and cheer. Do not call him leader and tell him to go ahead and then leave him with no one to lead. Give him your prayers, but be sure and give yourself with them. Would that for one hour the pastors' burden might be laid on the member who, stretched out at home for his Sunday evening's case, says carelessly, 'Well, let him preach. We pay him for it.' No you do not pay him for it. You can never pay a godly pastor for your failure to meet an obligation that affects, not him alone, but the Master's cause for which he labors, and for which you profess to. The same thing applies to the prayer-meeting—presence is inspiration; absence is a wet blanket thrown on effort, no matter how earnest the effort. Absence hurts the meeting, hurts the pastor, hurts you—perhaps keeps a sinner away—and do you suppose that, with all this, it does not wound Christ?"

"And now, lastly I charge you that you are to love your pastor for his work's sake; because the people make or unmake the conditions on which his success depends. He is everything, under God, with thy co-operation, nothing without it. Peculiarly dependent is he upon conditions for his best and largest work, because this work is one of love, and love is a delicate plant. If you think it betokens weakness that a pastor should be so cheered by thoughtful kindness and loving remembrance and appreciative

words, and so heart-chilled at the lack of them, recall the experience of that manly man, Paul. Hear him tell the Corinthian Christians that while he was in Macedonia, afflicted on every side, fightings without and fears within, he was greatly comforted of God. How? By the coming of Titus. And what Titus? 'He told me of your longing and your mourning and your zeal for me, so that I rejoiced yet more,' says Paul. Just simple, loving remembrance boyed up the great Apostle's sinking heart. Again he is touched to the depths by the thoughtful and love which prompted the Philippian converts to send him a purse against possible need. And how touching that scene where, approaching Rome he is met forty miles out by the band of brethren come to give welcome, whom, when Paul saw, he thanked God and took courage. What a rich reward for a forty-mile tramp, to give Paul courage! And that should have thought enough of him to come out thus—that was what did it. Why, if they had stayed in Rome till he got there, and then after a while had sent somebody over to inquire if he was settled, and to say that if he needed a little help they would try and get up a subscription and raise it—they would have acted more like our modern Christians, it is true, but do you suppose we should have read the words 'thanked God and took courage'? Certainly not on their account.

"The moral of which is, that your pastor probably is no stronger a man in spirit than Paul was. More than this: a man who is so cold-blooded that he cares nothing for appreciation and love and sympathy may make an excellent ice-berg, but must prove a very poor pastor. If your pastor does not want you affection, very soon you will discover that you do not want him. And for your sake, for his sake, for Christ's sake, give him and his the largest measure of consideration. If a sermon does you real good, tell him so. Approval is not poison; it often is a balm. And if you are not quite sure that your pastor knows how highly you esteem him in love for his work's sake, make sure of it by telling him so. It will not hurt him. It may nerve him for new struggle, no true man is ever spoiled by the appreciation and sympathy and support of his people. What pastors suffer for want of it the Judgment only will reveal.

"You called a true man to be over you in the Lord. Be true to him and to that Lord, and to the love of Christ shall not only cement your union but build you up in all excellence. I charge you to make such a record in this pastoral relation as you will hear with joy and not shame in the day when all records shall be revealed."

Of course this conveys but a meagre idea of the pastors' words, and none at all of the profound effect produced. I believe the Crosstown church will take it to heart, and the new minister's wife will often find an unexpected daintiness in her larder. If only our churches would remember that true pastors do not want large annual gifts and indifference for eleven months and thirty days, but do need the little and constant kindnesses and remembrances prove so delicately the presence of thoughtful affection—this being, next to the divine grace, their best inspiration. I, for one, am going to look after my pastor. Whan can you do for yours?

"Pastor," said I, "you were asked to give a charge to the church. I should call yours a charge upon it, foot, horse and dragons."

"Very well," said he, "God help the church to rise and meet the emergency."

"Amen!" said I.—Standard.

COMMUNICATIONS.

TERTULLIAN ON BAPTISM.

BY C. E. W. DOUGLAS.

The case of the impotent man at the pool of Bethesda, in the Sunday-school lesson for May 23rd, recalls to mind the use made of the incident by Tertullian in his book on baptism. According to Bishop A. C. Coxo this work may be probably dated A. D. 193—certainly very early in the third century. It is therefore, a quite important witness to the practice and teaching of the early Christians. In the fifth chapter of this treatise it is argued:

"An angel, by his intervention, was wont to stir the pool at Bethesda, [for so Tertullian read, instead of Bethesda.] They who were complaining of ill health used to watch for him: for whoever had been the first to descend into the water, after his washing, ceased to complain. This figure of corporeal healing sang of spiritual healing, according to the rule by which things carnal are always antecedent as figurative of things spiritual."

In the sixth chapter he says of the baptized persons, "Not that in the waters we obtain the Holy Spirit; but in the water, under the angel, we are cleansed and prepared for the Holy Spirit." On which the Episcopal editor has this note: "Tertullian appears to regard the Holy Spirit as given after the baptized had come up out of the waters." In the seventh chapter Tertullian speaking of the anointing of which was poured on the baptized, says: "When we have issued from the font [lavacro], we are thoroughly anointed with a blessed unction. * * * The unction runs carnally [on the body], but profits spiritually; in the same way as the act of baptism itself too, is carnal, but the effect is spiritual, in that we are freed from sin."

In his "De Spectaculis," chapter four, he writes of "entering the water, wherein we make profession of the Christian faith"—"in the laver of baptism."

In the "De Corona," chapter three, we have this: "When we are going to enter the water, but a little while before, in the presence of the congregation, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel."

This testimony is important for its bearing on the question of trine immersion, inasmuch as it was confessedly more than the "one baptism" commanded by our Lord. In an addendum is a reference to Bunsen's Hypotyposis, vol. 3: "But this ritual rite is a ceremonial amplification of what is actually commanded."

In all his references to the ordinance, Tertullian has no hint of any but the baptism of believers, personally professing their faith in Jesus. Some may suppose his remarks concerning "baptism for the dead" to contain such a hint, but he is quite obscure here. Certainly there is no allusion anywhere to the baptism of infants. It is usual to refer to Tertullian as the first to mention infant baptism, but I can find nothing of such baptism in his writings. The nearest approach to such mention, I find in chapter eighteen of his treatise on baptism, wherein he discussed "the persons to whom, and the time when, baptism is to be administered."—"principally in the case of little children." Hear him:

"The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come,' then, while they are growing up; let them 'come,' while they are learning whither to come; let them become Christians when they have become able to know Christ."

Surely, the man who wrote these words did not believe his Lord had instituted the ordinance for unbelieving infants! To him baptism meant a personal intelligent acceptance of the obligation of a Christian profession before angels and men. In Tertullian's vivid protest, however, we may see the beginnings of the innovation, which in a few centuries thereafter had well nigh banished believer's baptism from professing Christendom, and blotted out the line separating the world and the church.

One other point must not be unnoticed. There are two passages in Tertullian which have been supposed to sanction sprinkling as an alternative "mode of baptism." In his treatise on Repentance, chapter six, we read: "Not that I deny that the divine benefit—the putting away of sin, I mean—is in every way sure to such as are on the point of entering the (baptismal) water; but what we have to labor for, is that it may be granted us to attain that blessing. For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever?"

In chapter twelve of the treatise on baptism, he writes of some who said "that the apostles then served the turn of baptism when, in their little ship, they were sprinkled and covered with the waves; that Peter himself also was immersed enough when he walked upon the sea." To this Tertullian replies: "It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea; another thing to be baptized in obedience to the discipline of religion." On this passage Bishop Coxo has this note: "Our author seems to allow that sprinkling is baptism, but not Christian baptism; a very curious passage." Yes indeed, quite curious, and bearing evident mark of having been doctored by editorial pens. Both of these quotations from Tertullian have baffled Christian antiquarians, who know that affusion was not so early recognized as valid baptism.

The distinguished Prof. Adolf Harnack, of Geissen, Germany, in a letter to me, dated Jan. 16th, '85, pronounces them uncertain, and says that "there is no proof from the second century in favor of the fact that baptism by aspersion was then even facultatively administered." To the same effect is the strong affirmation of Prof. L. L. Paine, of Bangor Theological Seminary, an eminent Congregationalist scholar, who writes me under date of March 31st, 1884, as follows: "There may have been cases of pouring or sprinkling, but there is no clear record of such cases before the third century."

Tertullian unquestionably attributed great value to baptism; believing as he did that in baptism the soul was cleansed from sin and regenerated. Still he earnestly insisted that the rite conferred no grace except upon the truly penitent, and in one passage (on repentance, chap. 6.) he uses this strong language: "Baptismal washing is a seal of faith, which faith is begun and commended by repentance. We are not washed in order that we may cease sinning, but because we have ceased, since in heart we have been bathed already."

Columbus, Miss., May 20th, '86.

WESTVILLE, MISS.

Our church at this place is moving on finely. Bro. J. R. Johnson preached here to-day to a good congregation. We have a good Sunday-school, with 52 scholars enrolled. We are determined to raise our portion of the amount asked for. We raised about \$20 yesterday for Foreign Missions. Our next will be for Home Missions, then Ministerial Education and so on until we have raised the \$75 asked for. We are also preparing to fight the whiskey traffic in the election soon. Make place in this county. Pray for us that we may succeed in keeping the terrible evil out of our county.

J. R. Bush.
April 18th, 1886.

MARRIED.

On Thursday, May 1886, by Rev. G. W. Hartsfield at the residence of the bride's mother, Mr. ALVIN D. CARROLL, of Nance Texas, and Miss ELLA NANCE, of Mansfield Louisiana.

A DIALOGUE.

Beneath a burning September sun a Baptist Bishop riding in an old shabby buggy, drawn along a dusty road by a shaggy, long-haired pony, met with a local Methodist preacher, when the following conversation took place:

Methodist—"Good morning Brother or S."

Baptist—"Good morning, Brother W."

Just at this point the Bishop tightened his reins, and said, ho, Tom! (For that was the pony's name.) The Methodist preacher, having just started home from his field where he had been assisting some hands in picking cotton, sat down upon the ground and folded his hands in front of his knees.

M—"Where have you been? Brother S."

B—"Been to the old P—R— Association."

M—"Have you? Well, what's the news from the churches in that Association?"

B—"Good news; churches all represented, and many of them report great revivals of religion; quite a number have been baptized during the year."

M—"Seems to grow a little nervous." "They tell me you've had a great revival just up here at L— church recently. Eh?"

B—"Yes, sir, I don't think that I ever witnessed a greater revival. Forty-odd were baptized, among whom was an old man 86 years old, and old Mr. M."

M—"Yes? Has he joined the church? Well, well, I believe, sir, that you Baptists are doing a good work in the land, eh?"

B—"Yes, sir, the Lord is blessing our feeble efforts. I think it is time we were doing something, for we never have done much."

M—"Well, sir, you are doing a good work, and I can see no cause for your exclusiveness. (Referring to close communion.)"

B—"We think we have cause for it, else we wouldn't practice it."

M—"Well, you have no cause whatever, sir. You think there's no Christians anywhere except in your church."

B—"Beg your pardon, Brother W. We don't think that way. We dare not speak that way of our Christian neighbors."

M—"Well, some of you talk that way, anyhow."

B—"Ah, well, some Baptists will talk most anyway. It would be rather difficult to be governed by what every man says that claims to be a Baptist. In matters of faith we are governed by the Bible only, and the teachings of the Bible impress me very strongly that there is not a baptized person on earth who was not baptized by a Baptist preacher."

M—"What, sir! Do you mean to say that I am not a baptized man?"

B—"I do, most emphatically."

M—"I don't like your form of church government."

B—"I'm not responsible for that. I like it myself."

M—"Paul's epistles teach an episcopal form of church government, sir, for they frequently speak of Bishops."

B—"True enough. We have the Bishops, Brother W."

M—"Bishops?"

B—"Yes, Bishops."

M—"Why, I never saw a Baptist Bishop in my life."

B—"Why, Brother W., every Baptist pastor in this land is a Bishop. The difference is we have more of the article than you, that is all. He that talketh with thee is a Bishop."

M—"What? You a Bishop? Umph! Well, well, well."

B—"The trouble with you Brother W. is that your order of ministers end just where ours begins. I must be going, Brother W. Goodbye. Get up, Tom! May the Lord bless you, my brother."

M—"Farewell, sir. I bid you God speed in some things sir, but not in that that I am not a baptized man, eh. Do you hear me?"

B—"Go long, Tom!"

Here the dust began to rise on

both sides of the road, but the Bishop, while pressing forward, couldn't help casting his eyes rearward to see if the way was clear behind him.

KADE.

TO THE CHURCHES AND BRETHREN OF SPRINGFIELD ASSOCIATION.

Dear Brethren: Seeing a call from Elder W. R. Butler for a meeting of the Executive Board of Springfield church, 5th Sabbath in this month, I thought I would make you a short statement and a suggestion. The statement is that all the funds sent up by the churches for different purposes to the Association last year have been forwarded to their destination. By reference to report of Finance committee in your last minute you will see the amount. Home Missions, \$72.75 which amount Brother Butler received for Mission work done before the meeting of Association. There was an order passed at said meeting that all the Associational fund remaining over after paying for printing minutes and clerk for services be turned over to Home Mission fund which was about \$30. Now Bro. Butler has collected a little on the field, this constitutes the amount to pay him for his twenty-six days service this year.

The suggestion is that each church take a collection for Home Missions before the meeting of the Board and forward promptly to said meeting. May the Lord incline your hearts to give lovingly, cheerfully and liberally for the laborer is worthy of his hire.

W. A. GATEWOOD.
Forest, May 10th, 1886.

WINONA, MISS., MAY 18.

Our meeting continues to grow in interest. Have three services each day. Twenty-two have already joined us and more to follow. God willing I shall go home in several days, and then to Aberdeen.

B. N. HATCH.

GLOSTER CITY, MISS.

We have a Baptist church here nearly completed, and we are now trying to raise money to buy a bell.

We have a Ladies aid society, which is working hard to help in the cause of our Savior. We have a very good union Sunday school, but will soon have a Sunday school in our own church. Our membership in the church is large, but it is not united as it should be. We need reviving, more love for our brethren. We need to pray oftener, more in the Spirit.

There is material enough here for a very large membership in the church and a large Sunday school, and we hope to have it before many months. Gloster is a splendid place for a college. It is a central point and very healthy. Gloster can furnish over one hundred scholars, and the surrounding neighborhood will make a good many more. Our beloved Bro. G. B. Rogers is now teaching the school in Gloster. We have a prayer meeting twice a week. Gloster is improving a great deal in most every way, in building, in morality, in churches and Sunday schools. It has no whisky shops now, but it has two beer shops, which are very close kin to whisky. We want to organize a Temperance Society before long.

A FRIEND TO THE RECORD.

DIED.

Near Mountain Creek church, on Tuesday, May, 11th, 1886, Willie Oliver Rogers, son of J. H. and M. A. Rogers, age 4 years and 6 months.

'Tis hard to have our children torn from our arms by death's merciless power, but the Christian's faith in God looks up through tears and says, "Thy will be done." "It's all for the best."

"The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

C. B. FREEMAN.

WANTED LADIES AND GENTLEMEN who wish to make \$5 to \$10 a day easily at their own homes. Work sent by mail. No experience. Address with stamp, Crown Mfg. Co., 254 Vine St., Cincinnati, O.

BICOFFER. To put them, we will give away \$100.00. Send us your name, P. O. 1, 2 express office at New York. The National Co., 34 Day St., N. Y.

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It is a positive cure for any form of female disease and the free trial package is many times sufficient to effect a permanent cure. Full directions accompany each package (which is put up in a plain wrapper) also price list for future reference. No trial packages will be sent after Aug. 1st, 1886. Address, GREGG REMEDY COMPANY, PALMYRA, NEW YORK.

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DR. WALTER HILLMAN, Robt. Kells, Pres't Bd of Trustees, Geo. Whitfield, Sec'y.

BLUE MOUNTAIN Female College. REV. W. T. LOWREY, A. M., President and Professor of Mental Phil. W. E. BERRY, A. M., Professor of Greek and Latin. MRS. MODENA LOWREY BERRY, Lady Principal.

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ADDRESS, BAPTIST RECORD, JACKSON, MISS.

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BAPTIST RECORD.

J. B. GAMBRELL, Editor.
W. S. PENICK, Editor.
L. S. FOSTER, Editor.

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., JUNE 3, 1886.

EDITORIAL.

APPOINTMENT.

I will preach at Gloster on the Valley Road, Thursday before the 1st Sunday in June, and Saturday and Sunday following. I will spend with pastor Bolls at Live Hill church.

J. B. GAMBRELL.

NOTES AND COMMENTS.

The State Convention meets in Meridian Thursday before the fourth Lord's day in July, and the prospects for a large gathering are flattering. Prepare to go, and go in the right spirit. R. R. Brown thinks there is a most promising field for mission work on Black River, in Louisiana. There are many Baptists scattered about, but no church. They want a preacher. This is especially for our Louisiana associate. There is a considerable number of grave yards, churches, churches kept up solely because of the grave yard, and not because there are living souls to be saved. Eld. Wash. Crumpton has grown in several ways since he left Mississippi. He now tips the scales at 190 pounds, or thereabout. Some of this may be put down to high living, but the most of it is due to the fact that he has quit using tobacco. Every now and then we hear of a church taking in the excluded members of sister churches. When will this pernicious practice cease? It is decidedly wrong. Brother Boyd, the Sheriff of Pike county, was in the city last week. We have to thank the very efficient and brotherly secretaries of the Southern Baptist Convention for a minute of the Montgomery Convention in admirable style, of course. What Dr. Mell is to the Convention as President, Brethren Burrows and Gregory are as Secretaries—the best. Elder Tepp, agent for Foreign Missions among the colored churches, reports a great meeting at Macon with pastor Bowen. Over 100 professions and nearly as many baptisms. This is especially good news to us as we know Elder Bowen to be an unusually safe pastor. The moral elevation of the press of Mississippi during the last few years is one of the gratifying signs of the times. A few years ago a session was attended with much drinking and considerable drunkenness. Now there are no intoxicants served at the feasts and the brethren approve it. Elder L. D. Gowen, whom we are to have as co-laborer in Mississippi, aligns himself by writing, "I will do what I can in the way of getting subscribers for the Record." No man can work in a State properly without working for the State paper. Covetousness in our churches is like a great giant weed in the midst of a flowerbed, drinking up all moisture and over-shadowing and shading out all. Geo. Whitfield. "That was a great speech." So spoke a Brother when Brother Whitfield closed his address on missions at Brookhaven. What men can't do, and won't do, women ought to be allowed to try to do. Dr. Rowan. It is not education that makes a fool of a man, but the want of it. L. S. Piker. It is not the man who needs a place that will do in the Mississippi Bottom, the demand is for trained men. M. F. Noffsinger. We do not encourage young men who feel called to preach, as we should do. T. G. Sellers. Every church and every association needs some still hunters to go quietly about and talk up good objects. That is what Dr. Sallis said to us on the train Friday. The appointments for Brother Leavell will stop at Midway. He will not visit

Antioch, Dallas, Tooeopolis, nor

Duncan Creek, feeling that he can't be from his church so long.

I have felt myself nearer to God in the Saturday meeting than any other. I do not know how it is, but it is so. R. R. Brown. Probably

it is because you sacrificed something and God will never let any of his children sacrifice for him without pay. An ungodly man is just as ungodly now as an ungodly man was 500 years ago. Indeed, I do not know but that new schemes of devilry have been devised. R. H. Purser. One of the most interesting features of the Fair River meeting was the recitation of the poem, "The church and the world" by Sister Sallie Strickland. It fit in exactly after the exegesis of Rom. 12:2 by Elder R. H. Purser. One of the most

difficult things in life is to know how far to go with the world. The rule is to go nowhere, if our Christian character is spotted. The evolution teaching of Dr. Woodrow in the Columbia Seminary was condemned in the Presbyterian General Assembly by 137 to 13. The 13 sustaining votes were presumably by his former students. The Dr. brought a once prosperous institution down to 11 pupils and about a thing that he says is not revealed. Surely the evolution argument has a fatal charm for some minds. But the Assembly is to be commended for its large vote of disapproval. Presbyterians are the most reliable allies of Baptists in preserving orthodoxy. The Home Mission fund of Northern Presbyterians went up to \$642,000 during the current year, an advance of more than \$100,000 over last year. This is attributed to the splendid organization of the women, who raised a large part of the great sum. The Methodist Conference at Richmond has organized a parsonage department and put it in charge of the sisters. It is well always to yield preferences to others, but it is never wise to surrender principle. President Pope, Tougaloo University. The Baton Rouge church is struggling with many difficulties. Brother Drane, the pastor, is doing what he can. Now comes the word that the new baptistry which was ready to be used, failed to hold water. We trust the little band will not be over-much discouraged. Through difficulties, churches are solidified and purified. Elder Ball reports a profitable meeting at Pittsboro. The meeting at Clinton resulted in 8 or 10 conversions, and a revived interest in the church. A bill was introduced into the French Chamber last week providing for the entire separation of church and state. Spurgeon, we are sorry to note, opposes Mr. Gladstone's Irish Home Rule Bill. To our American eyes it looks just and safe. Dr. Sallis thinks Kosciuszko Association will do more than we ask for the home stretch. The exhorters in the churches are all dead so far as we know, except Dr. Sallis. Or, if they are not dead, they have forsaken their heavenly calling, and are trying to preach. One good exhorter is worth a dozen sorry preachers. The day is at hand when the heathen are to be enlightened, and I would feel myself mean, if I took no hand in the great work. S. Morris. As I look back 50 years, how I do rejoice to see how God has raised up trained men to carry on his work. W. H. Bailey. The telegraph reports that Mrs. Crouse, of Chicago, has been elected President of the Baptist Woman's Convention of the North. There it was, the Men's Anniversary and the Women's Convention, two separate bodies with two separate agencies, in session side by side. That may be best, but it don't strike us that way. But there is as much sense in one organization as the other. They ought to get married. The object of missions is to put the gospel in the reach of all the people of the earth, not to convert all, but put it

in their reach. Many will not be converted, but it is our duty to put the gospel where they can have it, and many will be saved. Geo. Whitfield. There is one preacher to every 500 people in the United States. Every 5th person is a professor of Christianity. Geo. Whitfield.

This paper has gone through a consuming fire and had to spend heavily to get itself a new outfit. We are now entering upon a hard, dry month, and need some faithfulness on the part of friends. No doubt many will find it difficult to renew now, but it will be more difficult for us to do without their renewal. We greatly desire to give our readers a strong paper, every way worthy of the people and the cause it represents. This requires money and not a little of it either. These words are sufficient. Help us to bear the burden, friends, by renewing and sending forward new names. Wherever we go the brethren are talking about the Convention and looking forward to it with hope. The feeling is that it is to be our greatest Convention. An outlying Baptist said recently, "I can't stand the preachers; they have all turned to lying. A young brother replied, "I notice that you have quit reading the Bible, quit the Sunday school and never attend preaching. Change your course as to all these things and you will find in a few months that the preachers will all quit lying where you go." That was a wise prescription for lying preachers. Temperance people ought to remember that the Vicksburg Herald lets whisky men have space to advertise their business for money, but declares that for no price shall prohibitionists have space to represent their views. That is journalism, but very wet and not very clean. Bro. J. H. Gambrell passed through the city Tuesday en route for Meridian to participate in the great Prohibition struggle in Landerdale county. Pray for the temperance cause over there. "You can stop the paper, I am not in sympathy with the missionary enterprise in the State. So much the more do you need the Record. The beautiful Baptist meeting-house at Flora, which was near completion was blown down by the storm Sunday last. The people have gone to work to rebuild. The dispatches report 200,000 converts in the Sam Jones meeting in Baltimore. There is probably a mistake about the figures, but there is no doubt that it was the greatest religious awakening Baltimore ever had. Elder W. D. Howze reports the attendance, the discussions and the work reported at the Cold Water Union all good. He forwarded from the Union \$1235 for Mississippi College. The time for dude preachers has past, this is the time for John the Baptist men, with a good sound lot of Nathans thrown in. Elder L. R. Burress writes, "We think our meeting at Guntown a success. Brother Hatch is at Tupelo in a meeting."

When such a man as Brother C. Lee dies naturally, those who knew him and loved him, wish to express their appreciation of his many virtues. We have made some six publications about the beloved dead and have many more pieces. Reluctantly we are compelled to draw the line. So many churches and brethren knew Brother Lee and loved him, that it would fill the Record to publish what they would all wish to say. We say this that the brethren may understand why their communications do not appear. It is a painful, but necessary restriction. Brother Lee felt it when editor, and he would approve our course.

The annual address of President Lambert of the Press Association was a meritorious address. Among other good things he said: "A good constituency makes a good representative."

BLOOD GUILTINESS.

Last night (May 31) in the saloon of J. J. Jones, two doors above this office, a man was shot through the head by the bar tender and instantly killed. This is the second shooting affray in this saloon within the last week. As to which one of the men, the slayer or the slain, was most to blame, we do not know, and do not concern ourselves to know. The murder is no doubt the result of drinking simply, and is to be regarded as the product of the saloon. Blood was heated by drink, the poor man's brains were blown out and scattered over the floor. He was taken, bloody and dead, to his family, and there we draw the curtain over that part of the tragedy.

This morning we notice that the saloon floor has been "clean washed" and business resumed as if nothing had happened. The courts will take up the case, and the people will pay the judge, jury, witnesses and attorney. In due time sentence will be pronounced, and the slayer will go to the gallows, the penitentiary, or more likely, go out to trouble society again. We leave all that, and ask, Who are responsible for this man's blood?

First we charge it on our late legislature, which passed a special enabling act, that Jones might open a saloon. It was from his saloon that the fire came which in February destroyed tens of thousands of dollars worth of property and left such ugly scars on our main streets. Our legislature enabled him to re-open by special act, and every man in that body who voted for the act, has on him to-day the blood that was spilt last night in Jones saloon. They are partakers of the blood guiltiness. Nor can they wash their spotted souls of its stains by the specious pleas of politicians any more than Jones can clear himself by washing his bespattered floor.

And every man in this city who signed Jones' petition is a partaker of this bloody deed. They made him their agent, and this would not have happened as it did, but for the part they took in it. Let that petition be looked up, and let the names of Booth's murderers be again put before the public. No plea in extenuation will clear them. No body but an idiot is ignorant of the tendency and the constant peril of the liquor traffic. Here in this city are merchants who for trade have set up men in this bloody business, and the blood of this man is on them. Lawyers, for fees, lend themselves to this work of death. Editors have either lent themselves to Jones in his traffic by signing his petition or have kept silent while the city has become a party to this bloody business. Church members have had their part in it in some cases. It is to be feared that the blood of this victim of the liquor cleaves to some of the pulpits of Jackson, which under the specious plea of prudence have been voiceless on this subject, and have thus become silent partners in the traffic in human blood. A silent pulpit is a bloody and guilty pulpit.

Mayor McGill and the city board who violated the law in licensing a man who has no legal qualifications for the business, are guilty of the blood of Booth. And the guilt of the Mayor is all the greater, because he knew, or might have known, the disorders in Jones saloon, and did not close it as the law directs. (Revised Code 1880 Sec. 1106)

Let Jackson bury the slain man and spread the mantle of charity over his faults. Let us not too bitterly blame Jones or the bar-tender. They were in the line of their calling, and are scarcely more to blame than those who put them there. Above all, let those who have aided this business in any way lay this case to heart, and prepare to meet a just God in Judgement.

A Christian is one who does just as the Lord Jesus tell him. Neither more nor less than that makes one a Christian. Mac Donald.

A QUERY.

Will you please give your views through the Record, on the following Scripture, Mark, iv. 11, 12, and oblige?—Humble Inquirer.

The passage reads thus: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

Parables are striking and interesting illustrations of divine truth. The teachings of the Lord abound in parables. They always arrest the attention while their meaning is not always apparent at first sight. All hearers will be attracted. Those who are sufficiently interested in the truths delivered in these parables will inquire into these truths as the disciples did in reference to the parable of the sower, and hence to them, as to the disciples, it is given to know the mysteries of the kingdom of God, or to have an experience of the saving truths of the gospel. But those who, while attracted, care nothing for these truths and who will not inquire further into them, yet shall have these truths presented to them, leaving them without excuse. They will see the truths and not understand them, because they will not. All are without who will not seek to understand the saving truths of the Bible, but the promise of the Master elsewhere is: "If any man desires to do his will he shall know of the doctrine whether it be of God or whether I speak of myself."

We suppose there is nothing more in the peculiar mode of expression, "lest at any time they should be converted etc." than a statement of the fact that "some" do see truth and do not seek to understand it, and hence are not converted. Truth is presented in parables. Some diligently seek the truth and are saved. Others see the truth, but refuse to inquire into it, fail to understand it and are not saved.

In company with Col. J. L. Power, of the *Clarion*, and Mr. John Boyd of Jackson, a recent graduate of Princeton, we attended the Commencement at Tougaloo University a week ago to-day. This is a school for the colored people under the care of the American Board of Missions. There is a strong faculty in which several denominations are represented. The Baptist among them. Several were graduated, four men and three women. The essays and speeches were of decided merit and in the main unexceptional. Of course there were allusions to slavery, the war and other kindred topics which were not historically correct. But taken altogether, the exercises were exceedingly enjoyable. A noble work is being done, and we bid President Pope and co-laborers a hearty God speed in their good work.

While on the ground, we learned that Henry, the writer of the bloody article in the *Tougaloo Quarterly*, upon which we commented last week, is a graduate of this institution, not now a student. He was on the ground, but we could not meet him. We learn from one of his color that he has a great deal more of that sort now ready for print. It will be a serious mistake for the school to commit itself in any way to such wicked mendacity. As much as this we would say if a white man were to write such slander against the blacks, the maker of lies and the stirrer up of strife should be suppressed.

We have received a Programme of the Fifteenth Commencement of Alcorn A. and M. College, Rodney, Miss. This is an excellent State school for colored people, and under its efficient faculty is doing a good work. The Commencement exercises take place on Wednesday, June 16.

CONCERNING THE WOMEN.

Notwithstanding the fact that the ladies of the South have again and again begged the Convention to let them alone in their work for the Master, and assured the body that they do not wish and would not have recognition on the floor of the Convention, there are a few cranks and ambitious brethren who see, or at least think they see a chance for distinction in annually renewing a motion on woman's work, &c. We suppose that there is no remedy for this and no escape from the folly of these deluded brethren. No church or body of Baptist in the South ought to send one of these men to the Convention. The discussion of this matter is offensive to every lady in the South, and it is not put to it and that soon all our woman's missionary societies will disband. *Biblical Recorder*.

When this question was before the Convention at Montgomery, we took occasion to remark upon the extreme difficulty of men's being sensible when women are concerned. We have, in the foregoing an illustration of the fact, and painful evidence that our caution was lost on at least one talented brother. We submit, however, that if a man cannot be reasonable, he might yet be courteous and fair. Our worthy brother, of the esteemed *Recorder* is neither. Nor does he speak with any sort of caution as to facts.

To say that "the ladies of the South have again and again begged," &c., is an exceedingly loose statement to appear in an able and widely read religious paper. The ladies of the South have never made an utterance on the subject. Some have expressed one view and some another, but nothing has been said that can be construed into an authoritative utterance of Southern womanhood. A very little sober reflection will convince any one, that as yet, the views of Southern women have not been formulated. We personally know women of views varying from do nothing up to separate Convention. Only last year two cultivated sisters presented themselves as messengers duly appointed by a State Convention and were rejected. It is no matter of wonder that they should never wish to hear another such discussion, and henceforth would beg to be let alone.

But, is a question like this to be settled by the wishes of the sisters merely? That really makes no figure in the case. It is a question of sound denominational policy, and should be considered in that light. It is not a question of recognition of sisters, of honoring them, but of principle and practice—principle first, practice second. We did hope the Convention would calmly consider the question, but the opposition had so much of the spirit of the editor of the *Biblical Recorder* that the merits of the question were scarcely touched upon at all. The brethren had just as well moderate, and get ready to meet the real issue for it is coming. For a little time the skirmishing can be kept upon the line of "women speakers," "running for office," "the modesty of Southern womanhood," etc., but sooner or later we will get through with that, and then brother Bailey with others, will be called on to show why it is that women can be church members, but not members of an organization created by the churches. Or, how it is that this great body restricts its base of representation, so as to exclude one sex from its membership? Or, on what principle a man convention adequately represents churches composed of men and women? No convention which constitutionally excludes women, can properly represent the churches. It is a bold narrowing of New Testament ideas. At the North, there is a great woman's convention, at the South a great man's convention, we like neither; but the one is the counterpart of the other, and both contrary to the genius of the gospel. Now when the *Recorder* gets through with calling names and his temperance

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

A THOUGHT FOR MOTHERS.

Only a tired woman, pausing when day was done
To think of the many duties which from dawn till set of sun,
Had filled up the dying moments, taxing the hand and heart.
Hand and heart which so simply and bravely had done their part.
Above, in the quiet chambers, five little sleepers lay.
Whose needs and joys and sorrows had filled up all her day;
Little wants had been tended, little griefs made light,
Little rights defended and little wrongs set right.
Crowding one on another the constant claims had pressed,
Till, missing now in the twilight, a thought, but half confessed,
Arose and stirred in her spirit—“Every thing seems so small;
I had meant to do much for the Master; surely this cannot be all.”
When, in the deepening twilight, fragrant with evening balms,
Over her drooping eyelids sleep laid caressing palms,
Into the land of shadows her spirit wandered free—
Land where sometimes earth's children meet heavenly ministry.
The sound of low questioning voices fell first on her spirit-ear,
Then a pause of hushed expectation, and following, soft and clear,
The silvery tinkle of water as from a vessel poured;
And then through a breathless rapture floated the voice of the Lord.
Falling in tender cadence, “Know ye what I have done?”
Among you as he that serveth am I, the beloved Son.
Not being ministered unto lifts to the highest estate,
But in rendering lowliest service souls grow divinely great.”
Slowly her eyelids lifted; the twilight had deepened to night,
But the thought that had dimmed her spirit had fled before the Light.
She arose, and ever unflinching, uplifted by His word,
She walked in lowly service, strong in the “Joy of the Lord.”

EDITORIAL.

THE REST OF FAITH.

Over and over again the thought has come to us, “what is this rest of faith?”

Sometimes the phrase has been used in such misleading connection with the dogma of ‘sinless perfection’ in this earth-life that we have turned from it as something so intangible that it could never be expressed in words and never realized in actual spiritual experience. But the yearning to find it comes again and again to the soul tossed amid the tempests of life, and the question must be answered. It is not a cessation from striving against sin both in us and in the world around us. It is not inertness, for “faith without works is dead.” It is not a stolid indifference to, or a stoic endurance of the daily trials, disappointments and burdens of life, but rather a sense of security under the Shield which our heavenly Father has given us for our defense in our warfare with sin. It is not a trust in the Shield, but an assurance, based upon the unfailing promise of God, that he will provide for us a faith whereby we shall be able to quench the fiery darts of the evil one. How needful to the struggling soul this assurance that, come what may, “the Lord preserveth the souls of his saints,” that “none that trust in him shall be desolate,” that however darkened the skies may be by griefs and troubles, however tempted and tried in spirit, his own chosen children shall abide in safety under the shield and buckler.

Sometimes we fail of enjoying this rest of faith by wishing for payment in advance, or, in other words a stock of grace given in advance of our necessities. Now, the promise is, “as thy days demand shall thy supply of strength be,” and we shall never have a supply of grace given

to board up and go to sleep over; but we may rest secure and untroubled in the assurance, vouchsafed to us, of God that faith shall not fail, but shall be a protective shield until the hands shall have ceased their warfare and shall clasp palms of victory and harps of praise in the heavenly home.

But our asks shall we not see sorrow and be vexed by sin after we have attained unto this rest of faith—yes the sorrow will continue to come, temptations will still assail and crosses will tax our strength daily so that we shall have no chance for sleep or idleness in things spiritual; but the promise is sure, *as thou shalt be made perfect, faith shall be given to shield us from the assaults of the devil, and grace shall be given to bear all of sorrow, or loss, or bitterness that may come to us in any way, with patient resignation and an unflinching trust in the love that bought us and will see us safe in the upper world.*

YOUNG HOPEFULS.

THE CHILDREN'S SAVIOR.

Dear and blessed Savior,
Lead us in thy footsteps,
Heeding thy command:
So shall we in gladness
Spend our earthly days,
Till thy voice shall call us
Home to prayer and praise.

Brother Halbert did not expect to find himself put in the Young Hopefuls Column, but his letter shows him to be so heartily in sympathy with them that we capture it from the Senior and print it.

TERRY, May 24th, 1886.

Bro. GAMBRELL:

Enclose please find postoffice order for \$4.00 for Sister Nelson of New Orleans.

When you, in the Record, and by postal card, called on the Sunday schools to raise all they could for her, I read the articles to our Sunday-school, and after we were dismissed Anna Hudson, a little, modest quiet girl of about six years old, came to me, with an earnest manner, and said “she wanted me to give her something to show, so she could see what she could get for Sister Nelson.” I wrote a few lines stating the work Sister Nelson was engaged in, her necessities, &c., and gave her. With that, in a quiet, child-like manner, she went to work, and hardly knowing how herself, collected and earned the 400. She says she wants Sister Nelson to use it for the benefit of some little girl in New Orleans of her age. She took up the idea to do something for Sister Nelson, got the money and all, without any suggestion or prompting from any one. Such little children should be encouraged in such deeds of benevolence.

J. J. HALBERT.

DEAR MRS. GAMBRELL:

I live near Redwood Station. We have a very small Sunday-school. We take the Record. You are so kind to offer a portion of your valuable paper to the young folks. We all should accept of the opportunity for the purpose of improving our minds. I am not capable of writing anything either improving or interesting to the public. We have been trying to get up a little Mission society. There are several of the young folks that have joined it. Our Sunday-school teacher is urging us to make articles of fancy work, crochet, and quilts, and she offers to dispose of them for us, and we are going to give the proceeds to the Mission cause. I wonder if you will think this is worthy to be published.

MAMIE E. GILLESPIE.
Redwood Station,
Warren County.

DEAR MRS. GAMBRELL:

I live twelve miles from Vicksburg. We have a Mission society and I have joined it, and am work-

ing for the heathen. I hope we will succeed in what we have started, and hope to hear from you as to what you think about it. I read the Baptist Record. I like to read the “Young Hopefuls,” and am always anxious to get the Record, but we have missed the last two copies. I am thirteen years old. I have a mother, but my father is dead. I have a missionary hen, she hatched thirteen chickens, but now she has but five; I hope to have better luck next time. The Baptist church in this neighborhood is talking of building a house of worship, and they are going to have a protracted meeting in July.

LILLIE C. SALLIER.
Redwood Station,
Warren County.

FOOTPRINTS.

BY S. WHITE.

Mrs. Gray—I think you selected a beautiful idea of this wonderful theme we are studying, “Love without fear, we will be pleased to hear from you.”

Cora—“There is no fear in love for perfect love casteth out fear. This appears to me to be the very principle of Love, examples of this is found in our human history, how many instances of this there were in the late war, how many men went to the war from motives of pure love to their homes and home surroundings they believed they were protecting their loved ones, therefore they knew not what fear was. A higher love was that which sustained the persecuted and martyred saints, how fearless it made Stephen the first Christian martyr, and how many since then through their love to Jesus have fearlessly met and endured the most terrible torments counting not even their lives dear to them; but the grandest exhibition of this love without fear was in the life and death of our blessed Lord, he went among those who were the lost ones to do them good, to speak to them the words of eternal life, those who expected opposition and when they dared violence, but his great love for them had no fear in it, and here I think he left footprints for us to tread in, and just here I want to tell you a little of my own experience, hoping it may be some encouragement to my companions, there was a time in my past, when I knew many places into which I would have felt a fear to go because I had no interest in any one living in these places. I attended Sunday school, but I attended because I thought it very nice to go, and because my parents wished me to do so, but love to Jesus or love for souls was not among the things that occupied my mind. I liked the Sunday-school and I liked my teacher, and that was all, but when Jesus came and touched my heart with his love, and his love entered my soul, then everything had a new importance. I loved Jesus because he loved me and saved me. Then I began to have a love for the souls of others, I found that although young there were many ways in which I could prove my love, and that the more I tried to love Jesus, the more I did love him, and the more he gave me of his own love and that was love without fear, then I was not afraid to go to those houses where I knew there were children who did not go to Sunday-school, and who did not love Jesus, and ask them and ask their parents to let them come to Sunday-school because I thought it might be bringing them to Jesus and they might receive the gift of his love, and in those visits I can often leave a tract that may prove a silent messenger to some one to whom I could not talk. I find that love of Jesus, induces work for Jesus and love for the work; so that even we young people may have that love in which there is no fear and so walk in his Footprints.

Henry—I think there is another of his Footprints in this love without fear found in the prayer of Jesus when he said “Father I thank thee

that thou hast heard me, but I know that thou hearest me always.” It appears to me that the love between human Jesus and the Divine Father was so perfect that it had in it the greatest confidence of Jesus in the Father. And we can have, and if we are true to our Master we will have the same confiding love so that we can approach the throne of grace without a fear of being sent empty away, and this I think is one of the most precious Footprints for our young feet.

Mrs. Gray—My dear young friends I am delighted to know that so many young people are seeking Jesus. I entreat all of you who love him to work and pray continually for others so that the army of those seeking the Saviour's Footprints may be increased daily, for they lead onward and upward to holiness and at last to glory.

TEMPERANCE.

The contest in some of our countries is growing very warm. The advocates of whisky are taxing their ingenuity to the utmost to manufacture falsehoods that shall influence ignorant voters to vote as they wish them to. Let every man who favors whisky be a marked man and let no Christian cast a vote for him in his office.

An exchange says: “Temperance is reason's guide and passion's bridle, the strength of the soul and the foundation of virtue.”

Prohibition is worth to us as a firm at least \$10,000 a year in the general regularity of the men at their work.—*Whitall, Tatam & Co., employing 1,500 men in their glass factories at Melville, N. Y.*

Most of the leading manufacturers have made strictly temperate habits an indispensable prerequisite to employment, and the least departure therefrom a sufficient pretext for immediate dismissal. What our Legislatures permit, that our great manufacturing and industrial institutions, in order to protect themselves from ruin, are compelled to positively prohibit.—*A. M. Collins, M. D.*

I have acted on the principle of total abstinence from alcoholic liquors during more than twenty years. My opinion is that the most severe labors or privations may be undergone without alcoholic stimulants.—*Dr. Livingstone.*

Alcohol cannot, in any sense be considered a necessity for the maintenance of healthy life. It is not a food in any true and practical sense of that term. Labor of the severest kind, mental and bodily, can be carried on without it, and the steady and best work is best done without it.—*British Medical Temperance Association in 1880.*

When the workmen of our foundries are doing their heaviest tasks, they drink nothing but oat meal water. When Capt. Webb swam the channel and Weston walked his thousand miles, and Adam Ayles, the Arctic explorer, got nearest to the pole, they did without a drop of stimulants.—*Cannon Farrar.*

I am convinced that a much larger amount of mental and bodily labor can be performed by those who abstain altogether from alcoholic drinks—a fact established by the recent experiments in casting the Lancaster shot in Woolwich Arsenal, where none could endure the requisite fatigue but total abstainers.—*Dr. Conquest.*

Where there is a wine shop there are the elements of disease and the frightful source of all that is at enmity with the interests of the workmen.—*Count de Montalembert in the French National Assembly, 1850.*

Spiritous liquors are no help in roughing it. On the contrary, they invite sunstroke and various

other unpleasant visitors incident to the life of a traveler. Habitual brandy-drinkers give out sooner than cold water men, and I have seen fainting red noses by the score succumb to the weather, when boys addicted to water would crow like chauticleer through a long storm of sleet and snow on the freezing Alps.—*James T. Fitch.*

The amount expended on intoxicating drinks in this country is larger than ever, and this increased drinking has been mainly induced by the greatly increased wages of the working classes during the last few years. It has, however, produced such a fearful amount of social and moral evil, that public attention has been aroused to the question with a more earnest desire to do something to mitigate or prevent the great national vice.—*Samuel Bodley, 1876, President National Temperance League of Great Britain.*

It is often thought that wine, and beer, and spirits give strength to a man, that they make the muscles contract with more force, and sustain the action. I have put this matter to the test by means of experiments, and I have found that the idea of alcohol giving force and activity to the muscles is entirely false. I found that alcohol weakens the muscular contraction, and lessens the time during which the contraction can continue active.—*Dr. B. W. Richardson.*

COMMUNICATIONS.

GLOSTER CITY.

Dear Sister Gambrell:

I feel like telling you something about our work here in this new city.

Some three months ago a few very few sisters met by appointment at the school house (we had no church then) and organized a missionary society. We elected ourselves to fill the offices, but we had no members left. That looked discouraging, didn't it? But we were not discouraged at all. We said we will each one try to bring or induce one lady to come and join us at our next meeting, and we did so, and they are still coming. Now we have a membership of about thirty. A type of an intelligent, Christian sisterhood. The first fruits of our organization we propose to donate to the Baptist church, originally the Galilee church, which has been moved into the city and put in good repair, but the sisters want to paint that church.

About two weeks since two members and expressed themselves as having “got up” full of the missionary spirit and they wanted to do something more that pay their dues, and one said, we will have a dime sociable and sell refreshments. The other said yes and we will make a quilt, perhaps we can get something for that, and in an almost incredible time the quilt was made and quilted. Now, I confess I felt very solicitous about that quilt. What disposition to make of it was question. When the time arrived for our sociable we had a good crowd and a good brother came to us and said he would have the quilt voted for at a nickel a vote to be given to the most popular lady in Gloster. It was a successful plan and before we left that school house we had made fifty-three dollars. So much for an earnest effort. We expect to aid in the Home and Foreign Mission work as soon as our church is finished.

S. J. WEBB.
Cor. Sec.

SELECTED.

THE TWO TUTORS.

Once on a time a little hamlet called “Home,” under the same blue skies, beneath which you merry boys and girls still run and laugh and play, there dwelt a child called Youth.

Now Youth was a restless, active

boy, and caused his parents trouble in many ways, until at last, worn out with trying to teach and control him, they determined to find the very best teachers for him, and to pay whatever sum might be required.

When it became generally known what Mr. Father and Mrs. Mother were in search of, and how willing they were to pay a large amount for a tutor to their high-spirited boy, professors came from far and near in order to secure this fat living.

At last, after much consultation and weighing of recommendations, the parents decided upon a man whose list of scholars was the longest, whose voice was the loudest, whose muscles were the strongest, and whose heart was the hardest. The name of the teacher was Force. With great promptness he began his instructions to our hero. He gave him long lessons from his books—“Discipline,” “Punishment,” and “Crudity,” but instead of controlling the boy he seemed only to aggravate his faults.

Things went on thus for awhile until Youth's parents found that Force was teaching their son out of two books that they had expressly forbidden him to open, namely, “Conscience,” and “Falshood.” So they paid him his enormous salary and bade him straightway take his departure.

Not long after this, while Youth's

parents were still deploring the ill effects of the teachings of Force, there came a stranger to their gates.

The name of the stranger was Gentleness, and although he had not the great strong muscles and powerful stature of Youth's former master, yet his pupils were so sure to turn out great and good men that Mr. Father and Mrs. Mother at length consented to let him try his hand upon Youth.

Thereupon Gentleness brought out his books—“Affection,” “Interest,” “Honor,” “Truth.” Not at first, but after many days, Youth began to improve, yet so slowly that Mr. Father and Mrs. Mother were inclined to complain.

Then Gentleness said that “Slowness” was one of the methods by which he had taught all his other pupils, successfully, and proposed that they should all devote seven days out of each week to the study of “Patience.” He was sure that their knowledge in this branch would help Youth in his studies. This they did, and their united success was something marvelous.

Gentleness then warned the parents against expecting him to teach

their son “Perfection.” He said it was a study that could not be completed in this country.

The parents listened with great respect, for they had learned to place great confidence in the wisdom of Gentleness.

Moreover, they besought him to continue his instructions to their son up to manhood, and to instruct themselves as well.

This he consented to do, taking up his permanent abode with them, and although he refused all reward for his services, was not ill-pleased when in his honor they placed on their walls two tablets bearing these words:

“The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.”

—*Intelligencer.*

GRAY'S GENIUS.

Elegance, sweetness, pathos, or even majesty he could achieve, but never that force which vibrates in every verse of large molded men. Bonstetten tells us “every sensation in Gray was passionate,” but I very much doubt whether he was capable of that sustained passion of mind which is fed by a prevailing imagination acting on the consciousness of great powers. That was something he could never feel, though he knew what it meant by

FOREIGN LETTER.

Sometimes I reproach myself for not writing for the RECORD more than I do. But from the multiplicity of other matters that I have to attend to I neglect this. We have just received the two first numbers in its new form. If being burnt out causes you to make such improvements, we will not take it to heart so much another time. We like the RECORD.

But let me give you some account of two days work here as specimens of our work, say Tuesday, April 6th at our city chapel at 12 o'clock preaching commenced, Brother Li preaching, at present Bro. Li is studying, without expense to the mission, to prepare himself for the ministry. He served as clerk in a shop last year with a reservation of two hours each on Tuesdays and Fridays for preaching, which time he put in at one of our chapels. He is a man full of zeal and earnestness and has a powerful voice. He keeps the people awake while he is preaching. He is about thirty-five years old. Dr. Graves began to preach about 1 o'clock. While he is preaching I am selling books and inviting people to come in and hear his gospel, or with one of the preacher talking to some people in the book-room. This selling tracts and Scriptures, inviting people to go in and hear preaching, and talking to people in the book-room is continued as long as preaching is continued. At 1:30 I and Dr. Graves exchange places, I preaching and he selling books, for half an hour. Then he goes home to hear a class in Theology from 3 to 4 o'clock. At 2:10 I give a lesson to Dr. Li, a son of one of our deacons and

Brothers. All the school read the same lesson except Mrs. Graves' class. We are now studying Acts, in the Colloquial language. For two years before the war here, the school averaged about 100 for the average attendance for the year. At 12 our preaching services begin and closes about 1:30. Dr. Graves does most of the preaching this year, as we have no native pastor. The native pastor resigned at the beginning of this year. I hope the church will secure another soon. I take turns with Dr. Graves in preaching when I am here. At 3:30 and at 7 p. m., the Chinese have prayer-meeting conducted by themselves that we do not attend. We think it best for them to have some meetings of their own. At 7 p. m. we have a service in English where the missionaries take their turns in preaching in alphabetical order. This service is attended by missionaries, their families and a few other English speaking people. This service is held in the house of one of the missionaries. We enjoy this service very much. We have to preach about once in three months.

Wife joins me in Christian love to you and Sister Gambrell. Remember me kindly to Brother Foster your partner

Your Brother in Christ,
GE. Z. SIMMONS.

April 11th, Sunday. Miss Young The
meets the children at one of her ly
schools at 10 o'clock and has a
Scripture lesson, sings and prays sig
with the girls and women sho
that come in. At 11 o'clock Miss its
Stein has the same kind of meeting
with one of her schools on Honam. Pr
At 12 o'clock the girls and women coo
in this neighborhood are gathered for
together for a preaching service. The
There are sometimes as many as Sp
40 or 50 present at this service. I
have charge of the preaching here, w
sometimes going myself, sometimes
I send some other preacher or men-ber.
At 11 o'clock our Sunday school
meets. There is as much regu-
larity about the opening and
closing of this school as any that I
have seen in America. We sing
two hymns, have prayers, read our
lesson, sing one hymn, question the
school on the lesson, read and close
with prayer, all by 12 o'clock. sh
There were 90 present yesterday. in
scholars and teachers, about an ph
equal number of both sexes. The w
Mrs. Graves had a class of 21, small girls
and old women that can't read. ot
Miss Young had a large class of men
larger girls, Deacon Li had a class
of Bible women and women teach-
ers and other women. The boys
and men were divided into four
classes, all taught by Chinese u

Wife joins me in Christian love
to you and Sister Gambrell. Re-
member me kindly to Brother
Foster your partner
Your Brother in Christ,
E. Z. SIMMONS.

PRAYER.

The regenerated spirit knows more of the meaning of "heaven" than all the power of mind combined. The renewed Spirit sees more clearly the horrors of night, than can a mental vision. So when the Spirit sighs, man should listen, mind should give ear, flesh should relax its hold, that the Spirit might hold communion with heaven's messenger. Prayer, to be effectual must be the communion of Spirit with Spirit for God is a Spirit and the Spirit that worship must worship in Spirit and in truth." That one who studies to frame his prayer before God, keeps mind between Spirit and Spirit, and closes his prayer with an inward voice still sighing, give me freedom, that I may sup with God and God with me. The duty of all and especially Christians, is to pray continually, but specially give heed to the promptings of Spirit, for when the Spirit whispers, God is knocking. Every Christian knows, should know that God promises to hear and bless, if Jesus name be pleaded. Most all believe God's word, as much at one time as another, but many times they ask and receive not, because they worship mentally and not spiritually. Secret prayer is the prayer that is oftenest answered, for the simple reason that mind there yields to Spirit and is merely the instrument used by the Spirit, to lay its requests in words before God.

When mind completely yields
Spirit, all earth for seconds and
sometimes minutes is forgotten, and
the Spirit drinks from the cup
of God's wondrous salvation, which
gives sweet foretastes of heaven.

Christians should carefully note the cravings of Spirit, and when whispers, if possible, seek some secret spot, and there commune with God, for when the Spirit knocks there is in store "a season of refreshing from the presence of the Lord." It is marvelously strange that the showers of refreshing are not continual, but God knows best, and he had them spoken of as "times of refreshing." When the spirit whispers there is, according to "Hebrews," "a ministering Spirit sent forth to minister to the heirs of salvation. It is not a lack of faith that oftentimes keeps prayers from being answered, but a failure to pray when the Spirit knocks. "If a man hear my voice and open the door, I will come in to him, and will with him and he with me." Many of us are the sons of God, are led by the Spirit of God, and those who read this I would when a voice within cries "Near my God to Thee," if possible leave the presence of men, and nearness to God, and while near, let the Spirit plead till pleading turns to praise for the for which you then ask shall be given.

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COMMUNICATIONS.

WINONA MISS.

We have had a meeting of great interest. Brother Hatch remained with us for two weeks. He is a most Christly man and magnetizes the people by his intense piety. I am sure that I have never known a more earnest, consecrated, godly minister of Christ. He has endeared himself to our entire community. The meeting was one of great power. Christians have renewed their spiritual strength and the glory of God's salvation restored to them. has fitted them for better service. We have had thirty-three accessions, sixteen by letter and restoration, and seventeen by experience and baptism. The indications are that others will soon come into the Kingdom of our Master. Brother Hatch is now in Aberdeen. Our prayer is that God may abundantly bless his labors there. We made up a purse of nearly one hundred dollars for Brother Hatch before he left us.

J. T. ZEALY.

If "the male bird has the most gaudy plumage" as stated by the "astute woman" in last week's Record, who is to blame for it? Speaking of woman, the Robline La. Baptist Ladies Aid Society will have a rousing sapper on the night of June 11, 1886, for the purpose of helping the church. These sappers properly conducted can be made to subserve a good purpose. This society received 5 new members last meeting. The members meet every week.

G. W. H.

ELD. S. C. LEE'S DEATH.

I was confined to my room with Bronchitis, from which I have not yet entirely recovered, when I received the intelligence of the death of Brother S. C. Lee. My heart was filled with sorrow. I felt that I had lost a dear brother. I have known Brother Lee for over thirty years, and have been intimately acquainted with him for over twenty-five years, was his pastor when his church set him at liberty, and assisted in his ordination to the gospel ministry, and no doubt it was greatly through my influence that he consented to discharge this duty. He entered the ministry with much promise, and success attended his preaching. In the midst of his rapid development, and usefulness he was stricken down and confined to a bed of severe affliction for about three years. So much was he reduced—only a skeleton—and so near death's door that recovery seemed impossible from a human standpoint; but prayer, earnest prayer, in which the writer was permitted to join, was made by his church for his recovery. The Lord raised Brother Lee from the very jaws of death, but with a shattered constitution and a broken down nervous system. Though broken down in health, he made great attainments in the ministry, and did a good work for the Master. It was my privilege to labor, preach and pray much with Brother Lee, until the last few years of his life, when we became more widely separated in our homes. I think of our sweet communications, not only when we were engaged in the Lord's work, but when we would meet on other occasions. Brother Lee was pre eminently a religious man, free from envy or jealousy, he always seemed to esteem his brethren better than himself. He was strictly a Gospel preacher, and had the gift of not giving offense to those who differed with him. An excellent brother who had heard Brother Lee preach often while he was canvassing the State for his paper, said to me, "Brother Lee is one of the best gospel preachers I have heard in the State. He was both practical and experimental, and from a close study of God's word he became a sound doctrinal preacher. As a man he was pleasant and affable, as a Christian he was pious and humble, and as a minister he was meek and unpretending. He was twice elected by this parish (Union) to the State Legislature, and as a politician was very popular before he entered the ministry. In the midst of a useful life the Lord has taken him from his labors and many afflictions to a brighter and better world. He leaves a devoted Christian wife, four children—all grown and married—and a large circle of brethren and friends to mourn his loss. Dear brother, we shall miss you, but farewell until we meet in that beautiful world."

J. P. EVERETT.

TRIBUTE TO ELD. S. C. LEE.

WHEREAS, In his infinite wisdom it has pleased the Most High God on the third day of April, 1886, to remove from our midst and his earthly labors in the town of Arcadia, La., our beloved pastor, Eld. S. C. Lee. And

WHEREAS, Brother Lee has faithfully served our church as pastor during the past three years, and since the members of our church cherished him in such high esteem and were so devotedly attached to him. Therefore be it

Resolved, 1. That in the untimely loss of this Christian gentleman and most revered man of God, our church has sustained an affliction so great that it is not in the power of man to repair.

Resolved, 2. That the family of Bro. Lee, now bereft of husband and father, are the objects of our tenderest sympathy. That we commend them in this the sorest affliction of their lives, to Him who art a husband to the widow and a father to the fatherless.

Resolved, 3. That these resolutions be spread upon the minute book of our church, that a copy be furnished his widow, and that a copy be sent to the Baptist Record with a request to publish same.

This done in conference at the Homer Baptist church, Homer, La., May 2, 1886.

C. W. Seals,

B. W. Fortson,

Com.

T. C. Moreland,

Mod. pro tem.

Drew Ferguson,

Clerk.

TO THE BAPTIST OF LOUISIANA.

All delegates to the Convention to be held with the church at Rocky Springs, commencing on Thursday the 8th day of July next, will please send forward their names. Those expecting to come by rail to Arcadia will please notify us so that we can make arrangements to meet them with conveyances and bring them to our homes. You must be in Arcadia Wednesday morning.

Those who furnish their own conveyance will also notify us so that we can have you cared for.

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commends itself to all who have occasion to use a dye for the beard or mustache. It will change gray, faded, or sandy whiskers, to a beautiful brown or black, as desired. The colors produced are natural and lasting. It cannot be washed off, contains no destructive ingredients, is cheap, safe, convenient to use, and effectual.

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results from that true contentment which indicates perfect health of body and mind. You may possess it, if you will purify and invigorate your blood with Ayer's Sarsaparilla. E. M. Howard, Newport, N. H., writes: "I suffered for years with scrofulous humors. After using two bottles of Ayer's Sarsaparilla, I

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great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kilder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

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Passes Jackson, NORTH BOUND.
No. 2, Express arrives.....5:20 p. m.
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No. 4, Mail, leaves.....12:28 a. m.
SOUTH BOUND.
No. 1, Express arrives.....2:52 p. m.
leaves.....4:05 p. m.
No. 3, Mail leaves.....1:28 a. m.
L. F. MONTGOMERY, Tkt. Agt.
J. TURNER, Div. Supt.
J. W. COLEMAN, A. G. P. Agt.

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Arrive at Jackson.....7:15 p. m.
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Leave Jackson.....2:45 p. m.
Arrive at Meridian.....6:30 p. m.
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Leave Jackson.....10:50 a. m.
Arrive at Vicksburg.....12:40 p. m.
Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m., and arrives at Jackson at 9:40 p. m.

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GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.
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Freight leaves Jackson at.....8:00 a. m.

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